During our visit the maximum and minimum temperatures recorded during stays in the principal towns were as follows :— 132

	Dates inclusive.	Maximum.	Minimum.
Mukalla	31st October to 5th November ...	86·8	75
	21st to 30th December	82	74·5
Shihr ...	20th to 21st December	80·2	73·3
Du'an ...	11th to 13th November	78·8	70·3
Shibam ...	17th to 20th November	84·2	66·8
	21st to 24th November	75·1	62·3
Tarim ...	21st November	75·9	72·9
	2nd to 5th December	88·5	70·3

The lowest temperature we recorded on the whole trip was 37·3 at 6.45 a.m. on 29th November at Sih Rieidat al Kathîr. The highest was 88·5 at 4 p.m. on 5th December at Tarim.

The States of the Hadhramaut.

In Article I of the Qu'aiti-Kathîri agreement of 1918 it is stated that the Qu'aiti Sultan and the Kathîri Sultan " recognize that the province of Hadhramaut shall be one province, the said province being an appanage of the British Empire under the Sultan of Al Shahr and Mukalla." This agreement appears *in extenso* in Appendix II. By it the Kathîri agreed to accept as binding on him the treaty of 1868 between the Qu'aiti and the British Government, which extended British Protection to Mukalla and Shihr and their dependencies, and also accepted the arbitration of the British Government in the settlement of future disputes. 642 648

The Qu'aiti state of Shihr and Mukalla is one of the most important of the Sultanates and Chiefdoms forming the Aden Protectorate. The Sultan receives a nominal stipend of Rs.60 a month from British funds and is entitled to a salute of eleven guns. The present Sultan, His Highness Salih bin Ghalib al Qu'aiti, succeeded his uncle in March 1936. He is recognized as being the ruler of the whole country, but that part of it defined as being Kathîri is autonomous in its domestic affairs and is ruled over by Sultan 'Ali bin Mansur. By virtue of the Qu'aiti-Kathîri agreement, negotiations with the Kathîri Sultanate are conducted through the medium of the Qu'aiti Sultan. 642 631 643

It is necessary, however, to avoid the impression that all the country included in the term Hadhramaut is ruled by Qu'aiti or Kathîri in the same way as obtains in more advanced countries, for such is far from being the case. In both Sultanates there are a number of towns or districts where the Government is absolute, and the central Government appoints Governors who take full responsibility for the affairs of those places. In some cases there are stretches of country including series of villages which are ruled in the same way, but every now and then will be found autonomous towns and villages. These belong to particular tribes or particular families, and the Qu'aiti or Kathîri Governments have no 642 631 641

say in their administration, nor do they collect taxes from them. From an administrative point of view the inhabitants of these towns are considered as Qu'aiti or Kathīri subjects and on proceeding abroad would be given Qu'aiti passports. In the same way, although members of the various tribes of the Hadhramaut are theoretically either Qu'aiti or Kathīri subjects, they are not directly ruled by the Qu'aiti or Kathīri Governments; the Sultans have treaty relations with the tribes. It may often happen that both Governments have agreements with the same tribe, but, as will be seen later, it is possible to consider each tribe as being subject to either Qu'aiti or Kathīri influence. There is no form of representative Government in the Hadhramaut.

Population.

An informant quoted by Van den Berg estimated the population of the Hadhramaut in 1886 as follows:—

Shibam to Shabwa, including Wadis 'Irma, Duhr and Rakhia ...	20,000
Wadis 'Amd, Du'an, and Al 'Ain	25,000
From Shibam to Tarim	50,000
From Tarim to Seihut	6,000
From north of the main wadi to the desert	15,000
From south of the main wadi to the sea	16,000
Shihr and its environs	12,000
Mukalla and its environs	6,000
Total	150,000

Van den Berg, however, appears to consider this excessive. He gives the population of Seiyun as 15,000, Tarim 10,000, Shibam 2,000, Al Ghurfa 1,500, and 'Einat 1,000.

According to *An Account of the Arab Tribes in the Vicinity of Aden* (1909) the Qu'aiti are estimated at 50,000, including Beduin tribes in the pay of the Qu'aiti, and the Kathīri at 7,000 armed men.

Van der Meulen in *Hadhramaut, some of its mysteries unveiled* gives the following estimates: Shiheir 1,500, Shihr 6,000, Mukalla 12,000, Du'an 20,000 and 1,500 Beduins, Hajarein 3,000, Hureidha 2,000, Shibam 8,000-9,000, Tarim 12,000, Seiyun 12,000-15,000, 'Einat 5,000, and Shibam, Al Qatn, and the villages between, 20,000.

Mr. O. H. Little in his report on the *Geography and Geology of Mukalla* estimates the population of Mukalla at about 10,000, but Mr. H. M. Heald, who accompanied Mr. Little to report on the agricultural resources, was given an estimate of 30,000.

The official estimate of the population contained in the Annual Administration Report of Aden is 300,000. In Mukalla I was given 400,000. Using the estimated figures of population of towns, and of the number of armed men in various tribes, which were given

I:Ingrams G-5 (1934 35)1936 MM2 Hadhramaut MM2
Indonesia OB 1
Arabs

H 563 582 871 I 563 658 4. *Coalescence with other members of the community in the Netherlands-Indies.*—The method of living and the language among Arab families in the Netherlands-Indies and particularly in the Netherlands-Indian Arabic families, are practically the same as among the Netherlands-Indian population of corresponding kind and position. In the Hadhramaut women do not travel abroad according to the customs of their country. Arabs who wish to found a family in the Netherlands-Indies are thus obliged to look for a wife among the native population, or among the daughters of their own country-men who have been born and brought up in the Netherlands-Indies. The more well-to-do aim at sending their sons to the Hadhramaut or to the private Arabic schools existing here to complete their education. This helps to keep up their knowledge of the Arabic language and Arabic customs. The sons of those who are less well-to-do for the most part receive no Arabic education, and thus know little of their own language and customs. The establishment by the Government of the H.A.S. (Holland-Arabic School) at Sole in recent years provides an opportunity for the Arabs to give their children also a Western education.

H 798 I 798 671 5. *The part they play in the life of their adopted country.* The principal part played by the Arabs in this country in the life of the community is of a religious nature. The Hadhramis, once they have been established in the Netherlands-Indies, generally take care to moderate the fanaticism ruling their fatherland. But some of them have shown a keen proselytising spirit in their own localities. Above all the law scholars in the Arabic community have had a steadying and by no means inconsiderable influence on Islam in the Netherlands-Indies, through their teaching, their pupils and their widely distributed writings. These law scholars are consulted by their native colleagues in cases concerning Mohamedan law and several "fatwas" or expert judgments exist thanks to them.

H 167 ● 641 186 I 641 6. *What proportion permanently sever their connections with the Hadhramaut.* None of the Arabs in this country who have been born in the Hadhramaut completely sever their connection with the Hadhramaut. Many of them are so attached to the land of their birth that they have only one wish and that is to spend the last days of their lives in the Hadhramaut. Some of them who have grown rich here return from time to time to the Hadhramaut to visit members of their families and for a short change. Now and then one will leave the Netherlands-Indies to establish himself once more for good in the Hadhramaut. Lately a group of Netherlands-Indian Arabs have been trying to establish connections with the native populations. These Arabs desire to consider the Netherlands-Indies as their fatherland. They will also try to adapt their

9: Ingrams G-4 (1934-1944) 1945 MM2 Hadhramaut MM2

731 getting food from abroad in war-time, the loss of money from the Far East, and the drought, famine ensued. I am thankful to say that owing to the generous help of His Majesty's Government and to the breaking of the drought, conditions are now much better, but from the point of view of this survey the thing to be remembered is that in all probability the produce of the country cannot sustain much more than a quarter of the population and that it is very largely dependent on money from abroad. Of old, the ancient Hadhramaut lived on the incense trade, so that the Mediterranean countries provided the cash. When the incense went by sea the Hadhramis learnt to emigrate, and the present Hadhramaut has drawn its cash from the Far East, East Africa, Egypt, the Sudan, Abyssinia [67] —the countries to which the people migrate. One out of every three or four Hadhramis lives and works abroad. Emigration or means to earn money abroad is an absolute essential to the Hadhramaut, and there are grounds for fearing it is not going to be so easy in the future as it has been in the past.

So much for the gloomier side of the picture. In 1938 I described to the Royal Central Asian Society how a three-year peace embracing the whole of the Hadhramaut had been made and how the organization of government had started. To my mind the brightest thing about the Hadhramaut is the way the Government of the Qu'aiti State has advanced and developed social services, and, serious as the famine was, principally in part of the Inner Hadhramaut, out of it has grown a number of educational and medical developments which would probably not have matured if there had been no famine. The State Government had so far advanced by the time it came, that it was able to cope with difficulties and there developed a real spirit of service. It could not have managed on its own resources if His Majesty's Government had not helped so generously, but what the state could do in a financial way it did and the service its officials gave could not have been provided without it.

652 178 At the time when reorganization of the Government[1] started about seven years ago the revenue was about Rs. 6,30,000, of which Rs. 3,10,000 were spent on Government services; Rs. 2,25,000 of that went to irregular soldiers and to slaves. This year the revenue is estimated at just under Rs. 15,00,000. On April 1, 1939, there was a general deficit of Rs. 40,000, because the late Sultan used to take all the cash he could to India. On April 1, 1944, there was a credit balance of Rs. 14,00,000. In this year the Government is preparing to spend Rs. 16,00,000, of which Rs. 4,00,000 goes to the maintenance of security forces. There are forts, with soldiers or gendarmerie, and garrison towns all round the country, so that security is very greatly improved. The Budget also includes, under various heads, about Rs. 300,000 for relief work direct and indirect. The amount paid on education has risen from Rs. 6,000 in 1934 to Rs. 154,000 in 1944. Only Rs. 5,550 was spent on medical work in 1934; in 1944 the sum was Rs. 74,000 for medical and sanitary services.

611 178 It seems to me that these figures indicate, more clearly than anything else can, progress and the will to progress. I cannot give many details of new developments, but I will mention some of them quite briefly. One of the most striking things is the growth of reciprocal confidence between

[1] [of the Qu'aiti State -- Analyst]

9: Ingrams G-4 (1934-1944) 1945 MM2 Hadhramaut MM2

Government and beduin. Many beduin tribes who were inveterate foes of the Qu'aitis have now declared permanent peace with the Government and said they are "sons of government." The State Government has now a beduin affairs department staffed entirely by local tribesmen, and there is a system of tribal courts. There are many tribesmen in Government service, and the greater number of the soldiers and police are now tribesmen and beduin. In the old days, Hadhrami tribesmen were hardly ever employed in Government and there were very few in the forces. The only effective soldiers were Yafa'is, irregular mercenaries and slaves. Even the Government slaves have now disappeared. There is an African company in the regular army which consists of ex-slaves and Somalis and is employed on guarding an R.A.F. station, and others are employed as Government servants on the same footing as Arabs; the old slaves have been pensioned. All soldiers and police are taught to read and write, and by passing examinations in the military school can and do secure promotion. Enlistment is popular now because of the amenities provided and because a soldier can definitely expect to be more fitted for civil life when he leaves the forces. The status of a military life is very definitely advanced.

Another thing that attracts attention is the development in education. The coastal elementary schools have 1,700 boys in them instead of 300, and the education department is rapidly extending over the interior. There is an intermediate boarding school for 80 boys which opened last year. There is a boarding school attached to the Hadhrami Beduin Legion with 100 beduin boys in it, and another with 24 beduin girls. There are several town girls' schools, the biggest and best being in Mukalla with 150 girls, who learn not only to read and write, but to sew, embroider, wash, and cook. A most interesting experiment has lately been started with a whole village organized as a school, where 300 boys and girls of the serf class—a class which works hard but does very little thinking for itself—are being trained to run their own village and to learn various industries and crafts. Teachers of the Mukalla Government and other volunteers are also teaching adults of the serf class to read and write the language they speak and trying to induce in them some public health consciousness.

On the medical side a hospital is being built in Mukalla, and the sanitary state of the town—which may shortly have a municipality—has been greatly improved.

Of old, Government was mainly carried on by a handful of officials with a Sultan generally in India, but the present Sultan has spent most of his reign in his state and has a state council of officials and unofficials to help him. The executive work of Government is in charge of a state secretary and twenty organized departments.

In the Kathiri State progress has not been nearly so spectacular. The revenue is much smaller and the Wadi Hadhramaut is so divided by the jealousies of Sultans and tribesmen, and handicapped by the unwillingness or inability of the bulk of the seiyids to get together and co-operate, that the Government is not nearly so alive. There is, however, a state secretary at Seiyun and a good deal of the work of a government has been organized.

7 [Qu'aiti State -- Analyst]

24:Meulen and Wissmann T-3 (1931)1932 MM2 Hadhramaut MM2

The visit to Sayyid Abū Bakr was quite official in character; there are still risks ahead, we do not yet know each other and, on either side, are cautious. The other government officials whom we visited appeared to be men, not of the country itself, but of India or Aden. Trade and banking have been monopolised by the Indians, but latterly the Ḥaḍramīs have been endeavouring to oust them.

As many Ḥaḍramīs are Dutch subjects and as I was considered to be their partisan, an impression which had been still further strengthened by our intercourse with Sayyid ʿAluwī el-ʿAṭṭās, we did not succeed in extracting much information from these Indian officials.

Makalla has about 12000 inhabitants. The passport officer told us that about 1000 Ḥaḍramīs come from Java every year and as many return there; 400 to 500 pass through esh-Shiḥr. Half of them take passage on through boats, while the other half travel via Aden and Singapore. We also heard from him that the old Arab custom of coffee drinking was being superseded here, but still more so in Ḥaḍramaut Proper by the tea-drinking habit, brought over from India and the Dutch East Indies. When we paid visits, tea was offered us more often than coffee. The weak brew stands ready prepared, with much milk and sugar, in a large enamelled kettle.

The chief Customs House officer kept the import and export figures secret, pretending that the money value of the imports was only of interest to himself and that he had never formed a clear idea of the total amount of the imported goods. The chief article imported is rice, from Bengal. The 40.000 or so cases of kerosene and gasoline, which are now a yearly necessity, will rapidly increase in the future.

8. A CLIMB ON THE MOUNTAIN RIDGE BEHIND MAKALLA.

One afternoon, surrounded by a crowd of youngsters, we clambered up the steep, reddish wall of rock behind the town. The view over city and sea from the edge of the plateau, 600 ft. high, is unique. There are four white towers for defence

24:Meulen and Wissmann T-S (1931)1932 MM2 Hadhramaut MM2

In the middle of the roof-terrace is a room, open on all sides, but shady during the day, where meals are served. One can see that we are nearing Terīm with its refinements of civilization from the iced water that is brought round here in huge thermos flasks. Sēwūn is the mother city of many Ḥaḍramīs who have amassed wealth in Java and the Straits Settlements. There is oriental exaggeration in the Sultan's greeting: "You are really the Sultan of this land, for more than half of its inhabitants are Dutch subjects", but there is a kernel of truth in it, for Sēwūn is deeply under the influence of Indonesia. Is not Malay perpetually spoken in the Sultan's entourage? Does one not hear that language in the mouth of the children in the streets of the town? All sorts of words from Java have been absorbed into the colloquial. The meals served are real Javanese rice meals (*rijsttafel*). Even the few horses that Sēwūn possesses have been imported from Western Java. According to the Sultan, there are some thirty Javanese women who have been brought here by their husbands and who will never more return to their country. The mixture of races can also be noted in the shape of the faces and the features of the children on the streets.

Conversation flows smoothly and is only interrupted by the *ṣalāt* and by meals. As the Sultan[1] has much trouble from enemies who work against him behind his back with the help of money earned in Java, it is not to be wondered at that he has many requests to make and much to say to the envoy of Holland. He would be glad to have the aid of Holland to subdue his enemies in Java. A Government edict threatening banishment from Netherlands India to all who should further a revolutionary movement in their own country would be considered sufficient here. During the following days there is a great deal of talk over this subject and others connected with it. Later on, in the sayyids' circle in Terīm, another additional question is raised, namely, that of the struggle between the Ḥaḍramī sayyids and the Ḥaḍramīs who do not belong to this privileged class, in which struggle they consider that the Government of Netherlands India takes a line which is too

[1] ['Alī bin Manṣūr bin Ghālib bin Muḥsin al Kathīrī, Sultan of Sēwūn -- ANALYST]

ADEN HAD
HADHRAMAUT MH2

lying fishing villages on the coast and the second peninsula of Little Aden.

The Protectorate population is not accurately known, but estimates for 1948 place the total for Western Aden Protectorate at about 350,000, and for Eastern Aden Protectorate at 300,000. The local governments are tribal, and range in organization from sultanates to smaller autonomous units of varying size and complexity. The principal state in the western protectorate is the Abdali Sultanate of Lahej, with its capital in the oasis town of Lahej, about 20 miles inland from Aden. The Qu'aiti Sultanate of Mukalla and Shihr and the Mahri Sultanate of Qishn and Socotra are the largest and the most influential states in the east. Probably about three quarters of the inhabitants in Eastern Aden Protectorate dwell in the Hadhramaut, the region of the Wadi Hadhramaut and the adjacent coastlands. The term is often loosely applied to the entire central portion of the Protectorate, but politically it is restricted to the Qu'aiti and the Kathiri Sultanates. Several sizable and important towns are found on the slopes of the Wadi Hadhramaut and the connecting valleys, while Mukalla, the seat of government of the Qu'aiti, and Ash Shihr are prominent ports on the eastern coast. In addition to the settled peoples, numerous nomadic Bedouin tribes roam the steppes with their flocks. The residence of the Mahri Sultan is on Socotra, a rocky island with a population of about 5,000.

The inhabitants of the Protectorate are mainly of south Arabian stock, but Malay admixtures are encountered in many parts of the Hadhramaut. Small colonies of Indians and Somalis are settled along the coast. Jewish communities of ancient origin are located in scattered villages in the western highlands and the Hadhramaut. They totaled only about 1,500 in 1948, and their numbers have since been depleted by emigration to Israel. The Hadhramis have long tended to emigrate to the islands of southeastern Asia, to East Africa and to countries bordering on the Red Sea, and many sub-

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